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eralization which identifies one of the terms of the sequence with its cause, and at the same time differentiates both cause and effect from other non-identical terms necessarily concomitant.

EDITOR.]

Castelar's Republican Movement in Europe.

At intervals during the past year there have appeared in Harper's Magazine a series of extraordinary articles by the great Tribune of Spain, Emilio Castelar, written with all the brilliancy and eloquence that are so peculiarly his own, and yet so full of what is generally known as German metaphysics that the reader is puzzled what to admire most, the subject-matter or its setting. Though these articles are headed "*The Republican Movement in Europe*," they rather deserve the heading, *The Philosophical Movement in Europe*. Señor Castelar describes this movement from the Kantian epoch to recent times in the various forms it has assumed among the different races of Europe: the Slavonic, the Latin, and the Germanic. Though in these descriptions the political influence exercised by each philosophical system upon the various nations of Europe has been the chief theme as it were, the purely philosophical side has never been lost sight of, and is sometimes discussed with a knowledge and insight that show Señor Castelar to be something more than a general reader of the science.

We beg leave to call the attention of all readers to these most admirable papers. The articles on the Slavonic races are full of that unutterable pathos and sadness which seems to tinge everything that is Russian; and it is with a melancholy smile the reader follows Señor Castelar's brilliant description of the influence exercised by the systems of Schelling and Hegel upon the young poets and scholars of Russia in the Moscow university—upon Young Russia, as it is named, and no name can be more pathetic.

The papers on the Latin races interest chiefly from the intimate acquaintance Señor Castelar displays with all their chief modern leaders and the principles that severally guide them, though in the articles on the Slavonic races there are also touching personal memorials.

But probably the most interesting to our readers will be his articles on the Germanic races that began in the July number of Harper's Magazine for this year, and are to be continued through the August and September numbers. It is encouraging and refreshing to find such reading in a publication like Harper's, and to know that it is read in 135,000 copies by probably some 500,000 persons.

The characteristics given by Señor Castelar of German philosophy in general, and of German philosophers too by-the-by, as well as his exposition of the systems of Kant, Fichte and Jacobi, deserves the highest praise; and we once more commend the whole series of articles to the readers of this journal.

St. Louis. August, 1873.

A. E. KROEGER.

[Since the above was written, two other articles from the pen of Señor Castelar have appeared in Harper, continuing his discussion of the Republican movement in Europe. In the August number, Article I., on the Germanic Peoples, treated of Fichte; Article II., in September, treated of Hegel; Article III., in October, treats of Schopenhauer and Herbart.

Señor Castelar thinks Hegel's to be the "true philosophy of progress." "The Hegelian metaphysics represent in the philosophical sciences the same that the system of Copernicus represents in astronomy." He knows the objections of the radicals who condemn Hegel as a defender of monarchy, but believes him to have been nevertheless the true philosopher of progress. "Although Hegel admits the monarchy, the reality of his logic, his system of innate ideas, his dialectic movement of being, his indefinite progress, are openly opposed to the narrow inconsistencies of the master, and tend to found a government in pure reason, to the advent of the absolute spirit, to one confederation of free peoples. The great master himself has said in a phrase which astonishes with its profoundness and simplicity, 'The history of the world is the history of liberty.'" He goes on to give, in his characteristic style, a picture of the system of Hegel in its entire compass. Coming to the doctrine of the State, he treats at length Hegel's "grave error in admitting as forms of government the pure monarchy or the pure democracy." "The monarchy looks only to unity, and suppresses liberty; democracy looks only to variety, individuality, and suppresses unity. Mixed governments, conventional governments, have been considered as the governments of reason and of nature." "In truth, even for those who would have it the most moderate, the monarchy always has something of apotheosis or deification either of the person or of the family; and this deification, this hereditary right to reign over a people, is of kin to the oriental caste, broken by so many years of progress. To suppose that a man, great as he may appear, can personify society, is like supposing that he can personify the universe." All who are interested in the question should read the whole article in Harper. In view of the recent action of the Spanish Cortes, placing Señor Castelar at the head of a Spanish republic with dictatorial powers, one has an extraordinary opportunity to test the philosopher's practice by his theory. Take in hand the articles on the "Republican movement" and make comparison with the progress of events in Spain.

The article on Schopenhauer opens with a sketch of Hegel's views of Art, Religion, and Philosophy. He then portrays the pessimism of Schopenhauer and his bitter sarcasms on Hegelianism. And yet "the more carefully and maturely Schopenhauer's system is studied, the more plainly do you see that he stigmatizes as sophists the very men he is copying, and as thieves those he is robbing. His philosophy should be called experimental metaphysics."

He goes on to sketch at length the outlines of his system of the Will. "His ideas about reason and thought are the same as those of the materialists, and the ministry which he concedes to the will and its force in the world are the same as those assigned by Hegel to the Idea." "The will shines out with all its vigor in man. To comprehend it well, it is necessary to distinguish it from intelligence. Thought is a product of the brain, and will is the energy of being. Thought is the phenomenon, will is the essence. Thought is the light, will the heat. Thought is in the intelligence, will in all the faculties, &c." "Leibnitz said that the quantity of force is invariable in the world, and Schopenhauer says that the quantity of will is invariable in human society." "Pessimism resumes his doctrine. It is, therefore,

useless to say how opposed in politics it must be to the idea of progress and human perfectability. Just causes rarely triumph in the world. The best are lost by their own errors. The dreams of democracy receive his profound contempt." From the picture of Schopenhauer he turns to Herbart, whose system he portrays as a reaction toward ordinary realism. "This movement led politics in the direction of liberty, but philosophy in that of materialism." He closes with a few words on the "harmonic philosophy" whose fundamental idea is the idea of humanity. EDITOR.]

The "Popular Science Monthly," which we are glad to learn is now circulating nearly a hundred thousand copies of each issue, is doing an essential service in furnishing for the people an education in all the valuable and interesting results of natural science.

In the October number (1873) of this periodical an epoch is made in its history by the commencement of a series of articles on "The Primary Concepts of Modern Physical Science, by J. B. Stallo." Those acquainted with the history of Speculative Philosophy in this country need not be told that this is Judge Stallo of Cincinnati, and that he is the ablest writer of our time on the subject named. Thoroughly acquainted with everything written by the thinkers and observers in the department of natural science, he is also well versed in the several systems of speculative thought that have appeared in the world. In his first article he treats of "The Theory of the Atomic Constitution of Matter." He believes in freeing physical science from the crude metaphysics which infests it, and attacks first the atomic theory. Some very remarkable scaffolding is demolished by this article, and its results on the current theory regarding light and colors are quite startling. We shall notice this and subsequent articles of Judge Stallo in future numbers of this journal. EDITOR.

BOOK NOTICES.

Grundzüge der Praktischen Philosophie, Naturrecht, Ethik und Aesthetik. Von Hermann Ulrici. Erster Band. Allgemeine grundlegende Einleitung. Das Naturrecht. Leipzig: T. O. Weigel. 1873.

This volume belongs to the second part of Professor Ulrici's great work *God and Man* (Gott und der Mensch). In 1866 appeared his *God and Nature* in a second edition, and the same year he put out the first part of *God and Man*, containing the "elements of a psychology of man," under the title of "Body and Soul." In the volume before us we have, first, a general introduction in which our author seeks to define and establish scientifically the ethical nature of man, and his freedom, and the origin of ethical ideas. Accordingly he investigates the nature and idea of the will, discriminating it from the various forms of impulse and desire as well as from all theoretical faculties. He defines its relation to the latter, and finally comes to the idea of Will as the *impulse of the soul to give to itself validity*, i.e. to realize and actualize itself. "The act of the will is an act of self-determination, and hence an act of self-diremption, although not an act of the intellect."